awakening of political consciousness, but it did much also to emasculate the intellect of one of the most subtle and intelligent of races. Prinsep and other exponents of the "orientalist" school fought hard for freedom of study and the use of the vernacular,, but they were discomfited.

The pouring of the new wine into the old skins was a dangerous experiment, and much that was valuable was lost in the process. At first it led to a mere aping of all that was English and then by reaction to a justification of anything that was Indian. Both these extremes were unhealthy. But English gave a fresh viewpoint and in many ways stimulated vernacular literature. This is especially true in Bengal, where the Bengali language was refreshed and developed in a remarkable way. Much praise is due to the early missionaries, such as Carey and Marshman, who introduced printing and greatly stimulated the study of Bengali. The effect on religion was also significant. Ram Mohun Roy endeavoured to harmonise Indian and English conceptions, and this led to the establishment of the Brahmo Samaj. In Western India it led to a considerable development of social reform.

But as long as there was mere imitation little that was of value could emerge. It was when men turned to a revaluation of the past in the light of the new ideas that things began to happen. In Bengal a rich literature developed; in art and literature and music the Tagore school blazed a trail. Bankim Chandra Chatterji, the Scott of Bengal, was the first of a distinguished line of novelists; it was from one of his novels that the Congress took its national anthem, "Vande Kiataram." He set the new note of nationalism that was to become a mighty chord. But the vernaculars are only slowly recovering from their neglect and, despite the very effective grasp of English on the part of many Indians, it cannot be said that they have